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READING FOR LITTLE CHILDREN

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The first half of the year the industrial history in this grade attempts to make vivid and to put meaning into the modern process of food-getting. To make it vivid the children go to the sources of supply and distribution about Chicago, a farm, the wholesale district on South Water Street, a bakery, a milk depot, a grain elevator, an express depot, and shipping docks. To give background and meaning to it, stories are told of a more primitive means of doing similar things.

The life of simple people is pictured by stories of Indians, the people of Borneo and New Guinea, of Hawaii, and others. With the environment thus given, the children suggest and experiment with possible ways and means of food-getting. After their experimentation and invention the means people actually employed is either told in stories or explanations of exhibits at the Field Museum, or is read from reading-slips prepared for this purpose.

While the "Story of Ab," the boy of the Stone Age in England, is told most fully as a type of a primitive people, yet the stories of other peoples are also told in order that the general idea may be broader, less individualistic.

The following series of reading will be used in this way:

- I. Workers of Today.
- II. The Indian Way.
- III. "Indian Rice Harvest" by Jennie Hall (printed in *Francis W. Parker School Leaflets*, Series No. 2).
- IV. Indian Harvest of Grass-seed.
- V. Storing Food.

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| VI. | An Indian Tepee. | } By Elsie A. Wygant,
to be printed in suc-
cessive numbers of the
<i>Elementary School</i>
<i>Teacher.</i> |
| VII. | A Sioux Brave. | |
| VIII. | The Daughter of a Sioux. | |
| IX. | The Indian Dresser of Skins. | |
| X. | The Field Museum. | |
| XI. | The Story of Sitkala-Sä. | |
| XII. | Stories Adapted from Stanley Waterloo's "Story of Ab": | |

1. A Little Brown Baby.
2. Meeting a Hyena.
3. Inside the Cave.
4. A Meal in the Cave.
5. The Forest at Night.
6. Old Mok.
7. Evenings in the Cave.
8. The Great Stone Kettle.
9. The Feast About the Stone Kettle.

(Of the above XII, Nos. 1, 3, 4, and 5 appeared in the *Elementary School Teacher*, January, 1907, Vol. VII, No. 5, and the rest will appear in successive numbers of this Journal.)

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| XIII. | Flour. | } By Jennie Hall, printed
in the <i>Francis W.</i>
<i>Parker School Leaflets</i> ,
Series No. 2. |
| XIV. | An Old Flour Mill. | |
| XV. | Mills. | |
| XVI. | Hominy. | |
| XVII. | How We Made a Mortar. | |
| XVIII. | Corn Husking, I and II. | |
| XIX. | Corn Meal in the South. | } Music by Eleanor Smith in "Songs
for Little Children;" words reprinted in <i>Elementary</i>
<i>School Teacher</i> , January, 1907, Vol. VII, No. 5. |
| XX. | "Alice's Supper." | |

WORKERS OF TO-DAY

We had a luncheon at school.

We had bread and butter, eggs and cocoa, berries and cream.

We cooked it all ourselves.

Yet it took at least fifty other people to get that luncheon.

The farmer, the miller, the dairy maid, the train hands, the teamsters, the wholesale merchants, the grocer, and the delivery boy all helped to get our luncheon.

At least fifty more people worked to make our clothes.

The farmer, the spinner, the dyer, the weaver, the tanner, the tailor, the train hands, the wholesale merchant, the retail merchant, and the delivery boy all helped to make our clothes.

At least one hundred more worked to build our house.

The men in the lumber camp, the stone-cutter in the quarry, the brick-makers, the glass-blowers, the paint-mixers, the mortar-makers, the iron-moulders, the architect, the digger, the mason, the plumber, the glazier, the plasterer, the painter, the roofer, and the gardener all helped to build our house.

Richman, poorman, beggarman, thief,
Doctor, lawyer, merchant, chief!

All except the beggar and the thief work for each other and for us.

THE INDIAN WAY

Long ago it was not so.

One family got its own food and clothes and home.

An Indian family even now get their own food, make their own clothes and build their own home.

The father goes out to hunt.

He kills an elk or deer or buffalo or beaver or mountain sheep; may be only a squirrel or rabbit.

The mother carries the animal home on a sled or on her back.

She makes the skin into clothes or into a cover for the tepee.

She cuts some of the meat to eat at once.

Some she hangs to dry in the sun or over a smoking fire.

She digs roots from the ground.

Arrow root, the root of the wild hyacinth, sassafras, and many others are good to eat.

The children gather nuts and berries; they search for bird's eggs and wild honey.

Some Indians gather water-lily seeds to grind into flour.

Some grind sun-flower seeds and make cakes of this flour.

Some make flour of acorns.

Some cut off the tender, green ends of cat-tails which makes a good soup.

Many gather the wild rice which grows in the swamp places.

Whatever they have, the father and mother and children must get for themselves.

INDIAN HARVEST OF GRASS-SEED

Many kinds of grass seed are good to eat.

Sand-grass grows in dry, sandy places.

It grows about Chicago.

It grows in California, too.

In California the Indian women gather the seed.

In the early fall when the seeds are ripe an Indian squaw goes out to gather them.

She carries a funnel-shaped basket in one hand.

In the other hand, she carries something that looks like a tennis racket.

She beats the grass heads over the basket with this racket.

The seeds fall into the basket.

When it is full she puts it on her back.

She holds it there with a band of buckskin which goes around her forehead.

She leans far forward as she walks.

The baskets are large and when they are full they are heavy.

When she gets home she puts the seeds into a shallow basket.

She drops hot coals in also and shakes the basket.

This roasts the seeds; then they are good to eat.

STORING FOODS

Indians must gather their seeds, acorns, berries, and nuts in the fall.

When the snow comes they can get no more.

They do not eat all the meat which they get on a hunt at one time.

Their food must be kept perhaps all winter.

Many foods must be kept dry or they spoil.

Some must be kept cold and damp to be good.

Dogs, rats, mice, squirrels, beetles, and ants all like these things to eat too.

Some men learned to store food where animals could not get it.

They learned to hide some things in dry rocky caves.

They learned to bury some in the cold damp ground.

Some people who live on an island far in the west put their food into gourds.

They set a tall pole in the dirt floor of their houses.

They put a cross-bar on this pole and here they hung the gourds full of food.

It was out of the reach of dogs and mice.

Some people in the south set a pole in the ground out of doors.

They make a great clay vase on top.

They put a thatch roof over the vase.

Here they keep corn and seeds.

One tribe of Indians used to build their store-house together.

They made a circular wall of stone and earth.

They made a roof of branches, grass, leaves, and clay.

They set this house in a stream in a shady place.

Here they stored the corn, fruit, meat, and fish that belonged to all the tribe.

Some Indians move often from place to place.

These Indians store their food in clay jars and fine woven baskets which are easy to carry.

Many hundred years ago women learned that cats ate mice.

They knew that mice ate their grain.

So they went into the woods and got the young of the wild cats.

They were pets for the children.

As they grew up they were tame.

They kept the mice away from the grain.

And so it happens that we have cats about our homes today.